1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

A comparison of the three branches of the Negrito race in the light of present information shows that the usual form of habitation amongst them is a sloping roof or screen of palm-leaves. One form of this, the simplest to construct, but only suitable as a temporary shelter, is in common use amongst the Semang and is found amongst the Negritos of Casiguran. The other form, more permanent but requiring more labour to erect, is in common use in the Andamans and amongst the Negritos of Zambales. Of communal huts we have no evidence in the Philippines. The communal shelter of the Semang consists of two screens leaning towards one another. The two types of communal hut of the Andamans are both derived from the family hut.

HUNTING, FISHING, ETC.

The Andaman Islanders depend for their subsistence entirely upon the natural productions of the forest and the sea. They make no attempt whatever to cultivate the soil. Until the introduction of dogs in 1858 they had no domestic animals. Young pigs are occasionally kept in captivity till they are grown, but they are killed for food and are not bred in captivity. Thus the Andamanese provide themselves with food by three different forms of activity: (1) collecting such things as roots and fruits and honey, (2) fishing in the sea and in the creeks, (3) hunting the wild animals of the forest.

For hunting the Andamanese rely entirely on the bow and arrow. Since they have had dogs they occasionally make hunting spears, but they did not do so in former times. They make no use whatever of any method of trapping game or birds. For fishing they also make use of the bow and arrow, wading out on to the reefs and shooting the fish, and in this they are very skilful. Crustaceans, such as crabs and cray-fish, are captured in the same way. In the North Andaman a sort of short fish spear was formerly in use as an occasional substitute for the bow and arrow. In all parts of the islands small nets are used by the women for catching small fish and prawns. In the Great Andaman large nets were formerly used for capturing turtle, dugong and large fish near the shore. At the present time the natives of the Great Andaman Division make use of harpoons with which they capture turtle, dugong and large fish from their canoes. Harpoons are not used in the Little Andaman. The Andamanese are also aware of methods of poisoning or stupefying fish in pools by means of certain plants that they crush and place in the water, but I have never seen them use this method of

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

227 226 fishing, although they say that they formerly did so. They have no fish hooks and no fish traps. At the present time a few of the natives have learnt to take fish with hook and line, but they are unable to make hooks for themselves, and have to obtain them from the Settlement at Port Blair.

222 412 In collecting roots a digging stick is used, and a hooked pole is used for gathering fruit, but they have no other special implements in use in collecting natural productions, and have no need of any. The adze is used for obtaining molluscs and for cutting honey-combs from hollow trees.

411 It is thus clear that by far the most important utensil of the Andamanese is the bow and arrow. We may say that they are essentially a bow and arrow people. This is even more true of the natives of the Little Andaman Division than of those of the Great Andaman Division.

It may be noted here that the Andamanese have no weapons that are used only for fighting. They fight with their chief hunting weapon, the bow and arrow. Nor have they any special defensive weapons, the shield being unknown.

171 The Semang in their natural condition depend for their subsistence on collecting roots and fruits from the forest, on catching fish in the streams, and on hunting animals. Their mode of subsistence is thus essentially the same as that of the Andamanese. One difference is that they have not the sea from which to draw supplies, and another is that the forests in which they live afford a much larger variety of game. A number of the Semang now practice a little rude agriculture which they have undoubtedly adopted in imitation of their neighbours of other races[1].

The principal weapon of the Semang, as of the Andamanese, is the bow and arrow. In hunting they also use spears[2], thus showing a difference from the Andamanese. Some of the Semang make use of the blow-pipe with poisoned darts, but it is practically certain that they have adopted the use of this weapon from their neighbours the Sakai[3]. They also make use to some extent of traps with which to capture jungle animals and birds. The wilder Semang living in the mountains have little opportunity of obtaining fish. Those of them that dwell near rivers use fish-spears and harpoons for catching large fish, and a small basket-work scoop for catching small fry[4]. They also fish with

[1] Skeat, p. 341.
[2] Skeat, p. 270.
[3] Skeat, p. 280.
[4] Skeat, p. 205.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

441 The true fish-spear is unknown in the Andamans though use is sometimes made of a harpoon similar to the turtle harpoon, but of smaller dimensions and with a finer line, for harpooning fish.

227 In the North Andaman a sort of fish-gig was formerly in use made of about twelve pieces of *Areca* wood of about 105 to 110 cm. long and 1 cm. or less broad and with tapered and sharp-pointed ends. These were fastened side by side by means of a strip of wood near one end, as shown in Fig. 26. This weapon was used for spearing small fish in pools on the reef.

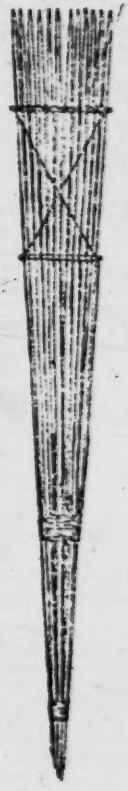


Fig. 26. North Andaman fish-gig

CUTTING IMPLEMENTS.

412 177 At the present time the Andamanese make use of iron for their cutting implements. It is uncertain when they first learnt the use of iron, but it was certainly before the end of the eighteenth century. What iron they had was obtained from wrecks, of which there have always been a number on the Andamans. The metal has only become plentiful since the European settlement of 1858.

412 325 It is highly probable that the Andamanese, though they may have learnt the use of iron from implements used by visitors to their shores, have not learnt from any other people the method of working the metal. Even at the present day they do not make any use of heat in the manufacture of their iron implements, the metal being worked cold. It seems highly probable that they have simply adopted in connection with iron the methods they formerly used in dealing with other materials, particularly shells.

The materials used by the Andamanese, apart from iron, are wood, bone, shell and stone. We may begin by considering their use of stone.

412 324 In former times quartz flakes were used by the Andamanese for the two purposes of shaving and scarifying the skin, and for hardly any other purpose. (Among minor uses of stone flakes may be mentioned those of cutting the finger-nails, and sharpening boars' tusks.) A quartz pebble is held in the left hand and is struck with a hard rounded pebble of any suitable kind. A flake is thus knocked off and falls into the palm of the left hand. The flake is examined, and if it be suitable it is

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

286 length of string is taken and the two ends tied together, the loop thus formed being placed over the big toe as the woman sits on the ground.

284 The knot used in netting is that known as the fisherman's knot.
286 in use all over the world. The needle is held in the right hand. is passed from above downwards through the loop marked *a* in the figure, and is drawn through far enough to leave a new loop *b* of the required size. This loop is held between the thumb and forefinger of the left hand, the uniformity in mesh being apparently obtained largely by the sense of touch. The needle is then passed through the new loop *b* again from above and is drawn out leaving a loop *c*, through which the needle is passed once more, forming the finished knot, which is then drawn taut.

286 When netting is made for personal apparel it is generally ornamented with strips of *Dendrobium* skin worked in with the thread in the course of the netting. Netting for personal ornaments consists of a sort of bag open at both ends. Each end is tied with a string passed through the ultimate loops, and this string serves to tie the band of net round the waist or neck or wrist or knee.

286 Fishing nets are attached to a handle. The handles of the Little
●227 Andaman Division and those of the Great Andaman Division are different in shape. The Great Andaman net with its hoop can be folded up compactly for carriage, while that of the Little Andaman cannot.

The nets of rope formerly used in the Great Andaman for catching turtle have been already described.

Domestic Implements and Utensils.

372 The Andamanese are perhaps the only people in the world who
177 have no method of their own of making fire. At the present time they obtain matches from the Settlement of Port Blair, and a few of them have learnt, either from Burmese or from Nicobarese, a method of making fire by the friction of pieces of split bamboo. Formerly, however, they had no knowledge of any method by which fire could be produced. Fires were and still are carefully kept alive in the village, and are carefully carried when travelling. Every hunting party carries its fire with it. The natives are very skilful in selecting wood that will smoulder for a long time without going out and without breaking into flame.

1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

412 Bamboo tongs are made by bending double a piece split from a bamboo, and cutting the ends to the required shape. They are used for lifting from the fire anything too hot to be taken in the hand and are chiefly of service in cooking.

Digging sticks are made from various kinds of wood, being simply pointed at one or both ends. These sticks are not as a rule preserved, but made as required with an adze and thrown away after use. They are used for digging up edible roots.

222 227 Hooks for picking fruit, such as the *Artocarpus*, are made by attaching a small piece of wood to the end of a bamboo. Hooks for catching crabs are made from the wood of the *Rhizophora* by taking advantage of the natural form where a small branch joins a larger one.

352 824 The fan-shaped leaf of a *Licuala* palm is made use of in many ways. The edges of the leaflets are sewn together with fine strips of cane, and the sewn leaf is then used either as a sunshade or umbrella for protection from sunshine or rain, as a sleeping mat if the proper article be lacking, as a screen to make the roof or sides of a hut more wind or rain proof, as a wrapper for making objects of all sorts into bundles, and as a winding sheet for a corpse.

373 Torches are made from resin, which is broken into small pieces and wrapped up in leaves of a species of *Crinum* (? *lorifolium*), a few pieces of smouldering charcoal being added before it is tied up. The torch is then parcelled by marling with a strip of cane or a length of some tough creeper. These resin torches are used in turtle-hunting and fishing expeditions on dark nights.

Other torches are made of fragments of rotten *Dipterocarpus* wood. They are used only in the village.

PERSONAL ORNAMENT; GREAT ANDAMAN.

291 At the present time the natives of the Great Andaman Division obtain from the Settlement of Port Blair cloth which both men and women wear round the loins. They also obtain beads from which they make necklaces.

The following is a list of the various personal ornaments made by the natives of the Great Andaman Division, and worn by them.

Rope girdle. Every man wears some sort of girdle round his waist, and this was formerly the only object that was constantly worn by men. The girdle may consist of a length of rope of *Hibiscus* fibre or a length of ornamental cord made by wrapping the yellow skin of

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

3. Females take no part in these expeditions, and boys seldom accompany their elders until after their twelfth year. 224

4. If more than a few hours' absence is anticipated, besides a supply of provisions, a smouldering log is entrusted to some one member of the party, whose duty it is to prevent its extinction,[1] and to kindle it into a blaze whenever a fire is required. No immediate honours are conferred upon the successful sportsman, but stories of feats of extraordinary prowess are related, with more or less embellishment, from time to time for the benefit of the young and the edification of strangers. No record is kept of the game killed, but, as those distant tribes who are not yet possessed of dogs (or only of a very few) still retain the primitive custom of suspending the skulls of their victims from the eaves or on poles round their huts, a fair idea of their success can be formed by themselves and others from the number thus displayed.

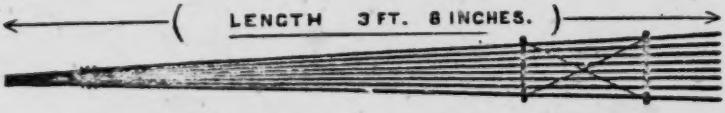
5. Whether in hunting game or in attacking an enemy, the bow (*kâ·rama-*) and arrow are employed, and these are almost[2] identical in form among all the eight tribes of Great Andaman. For spearing turtles and large fish a harpoon (*kowai·a l'ó·ko dū·tnga-*[3]) is used: as a description of this serviceable weapon and of the mode in which it is employed, has been given in Appendix B, it is unnecessary to repeat the information in this place.[4] The only other weapon in use is the pig-spear 411

[1] *Vide ante* "Fire," paragraph 6.

[2] The comparatively slight difference existing between the form of the five *kō·jig* and three *yē·rewa-* bows, and the wide distinction observable between both of these and the *jär·awa-* (Little Andaman) bow will be best seen by referring to Plate VI, figs. 1, 4, and 3 (*vide* also Appendix B, item 1).

[3] *Vide* Appendix B, item 10.

[4] In reference to the subject of *fish-spears* an interesting discovery was made on the occasion of the last visit (October, 1882) paid by Mr. H. Godwin-Austen, now in charge of the Andaman Homes, to North Andaman. Some six or more specimens of what, I believe, is quite an unique wooden fish-spear were seen in one or two of the *yē·rewa-* canoes. As one was fortunately brought away a sketch is here given of it. It reminds one somewhat of the fish-spears used by the Nicobarese (*vide* Journ. Anthrop. Inst., vol. vii, Plate XV), though very inferior, and is doubtless, like them, intended for spearing small fish. It is called *ti·remo*. 227



The eight long wooden spikes are not tied together in a circular form as in the case of the Nicobar *hokpák* but in a row, and, as will be inferred from the drawing, they are held in that position by means of two short pieces of wood lashed to them at right angles: from the appearance of the lower end of this weapon, it would seem probable that it is fixed—like the *kowai·a l'ó·ko dū·tnga*—into a bamboo shaft when about to be hurled, but I have ascertained lately that this is not the case, it is merely held at the pointed end.

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

411 of the string striking the lower or convex portion of the weapon.[1]

● 227 15. There are five varieties of arrows, viz.: the *rā·tà-*, the 411 *tī·rlē·d-*, the *tó·lbō·d-*, the *ē·la-*, and the *ē·la l'á·kà lū·pa-*, none of which are provided with more than one point or blade.

16. The first of these (*rā·tà-*) is used in their games, and is the first form which their fish arrows take; it consists of a shaft made of *Bambusa nana*, to the end of which is fastened a piece of hard wood, which is rendered harder and less liable to split by being gradually heated over a fire: this foreshaft also gives the necessary weight to ensure accuracy of flight, and to increase the force of penetration. The *tī·rlē·d-* is merely a *rā·tà-* with its point sharpened for use, in shooting the smaller varieties of fish. The *tó·lbō·d-* is a *rā·tà-* with an iron point, and generally a barb as well, secured to the head: it is chiefly used in fishing. The above three arrows usually measure 4 feet 6 inches to 4 feet 9 inches in length, while the remaining two, of which a sufficient description will be found in Appendix B, do not generally exceed 3 feet 6 inches.

411 17. The Andamanese take especial pride in keeping the bladed heads of their arrows and spears as bright as possible: the shafts are straightened by dint of pressure with teeth and fingers, but no feathers or other devices are employed to increase the velocity of flight. As illustrations of their arrows and other weapons will be found in Plates VI, VII, VIII, and IX, and as, in Appendix B, I have described their manufacture, it is unnecessary for me here to repeat the information which can be obtained by reference.

18. There are one or two points connected with the iron-bladed arrows to which, I believe, attention has never yet been drawn. I allude to the position of the barbs and the object of the seam. In the *ē·la-* the blade is so fixed as to be in a line with the seam of the fastening at the end of the shaft, and, whether provided with one or more barbs, these are always placed in a line with the blade, the seam above referred to being used as a "sight." In the *ē·la l'á·kà lū·pa-*, which has no seam, the barb which is most in a line with the blade is used as a "sight," and accordingly placed uppermost. In forming these blades they shape them so as to allow of a small portion being inserted in the foreshaft (see fig.), and it is then fixed as firmly

accounted for by the resemblance it presents to the ordinary European pattern; this, however, appears to be the sole advantage which it possesses over the two varieties used in Great Andaman.

[1] *Vide* "Superstitions," paragraph 5, and "Religious Beliefs," paragraph 19

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

Plate C.

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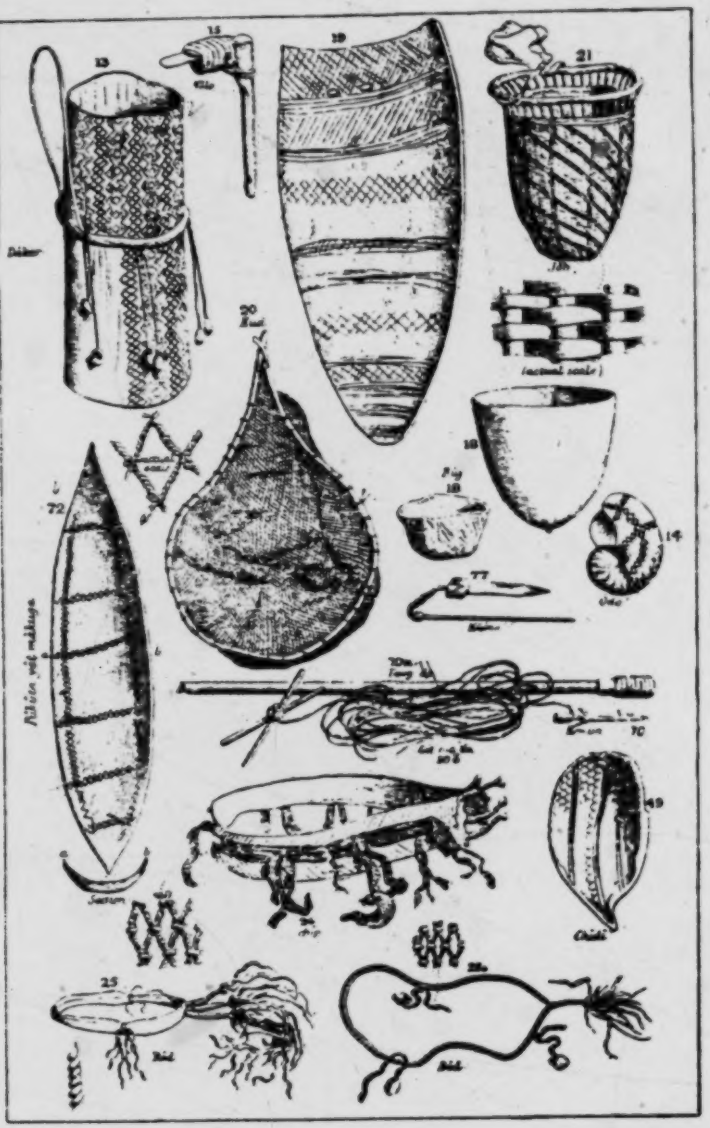

ANDAMANESE OBJECTS.

[facing p. 178]

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

534 convex side is uppermost; the pointed end is stuck in the ground, and kept in position with one foot; a stone is then placed under the board to enable the performer to make more noise when keeping time, which he does by thumping or kicking the board with the heel of the other foot.

227 462 20. *kūd-*.[1] Hand fishing-net constructed from the prepared fibre of the *Gnetum edule* (Andam., *pīlita-*) by women and girls, who also by its means catch large quantities of fish and prawns, both in streams and among rocks along the coast at low tide. It is about the size of an ordinary butterfly-net; the frame is made of a length of a creeper known to them as *ôrta-tāt-*, the ends being bound together to form a handle.

285 462 21. *jōb-*.[2] Baskets used by all the Great Andaman tribes for carrying food and various other articles: they are generally made by women.[3]

[NOTE.—The baskets made by the *.yĕrewa-* or North Andaman tribes, differ from those found among the *.bŏjig* tribes in having a wider base and a smaller mouth.[4]]

21*a*. The *jārawa-*[5] baskets differ from those in use among the Great Andaman tribes in having no firm base.

286 462 22. *chă'panga-*.[6] Netted reticules made and used by women for carrying small objects: the string used for this purpose is generally prepared from the fibre of the *Anadendrum paniculatum* (Andam., *yōlba-*, item 64), but as this is not always obtainable the less-valued fibre of the *Gnetum edule* (Andam., *pīlita-*) is sometimes employed as a substitute.

23. *pārepa-*.[7] Sleeping mat made by women of strips of a species of *Calamus* fastened securely in the ordinary manner with string made from the fibre of the *Gnetum edule* (Andam., *pīlita-*, item 65). When in use the rolled-up portion of these mats—which are generally 15 to 20 feet long—serves as a pillow.

23*a*. The *jārawa-*[8] sleeping mats hitherto found have always been of short lengths, but as wooden pillows similar to those in use among the Nicobarese have been found in their huts, it is probable that the specimens obtained represent full sized mats.

854 462 24. *chīp-*.[9] Sling or band made by women from the bark of

[1] *Vide* Plate VII, fig. 18.
[2] *Vide* Plate VII, fig. 17.
[3] *Vide* Part III, "Basket-work," paragraphs 2 and 3.
[4] *Vide* Plate IX, fig. 14.
[5] *Vide* Plate IX, fig. 14*a*.
[6] *Vide* Plate VIII, fig. 33.
[7] *Vide* Plate IX, fig. 15.
[8] *Vide* Plate IX, fig. 15*a*.
[9] *Vide* Plate VII, fig. 25.

crew of the ship called him 'Raja' and we adopted this name (*see* Plate IV, Figs. 1 & 2). He was the only one among the Onges who was fully armed with knives, bows and arrows. Among the contents of the canoes, we found complete fishing out-fits, bows and arrows, ropes and nautilous shells, for bailing out water. There was also a kind of bamboo float about 1½ ft. long, probably used for turtle fishing. We gave them food, cigarettes and other presents. After they became quite familiar with us and friendly, they were subjected to full anthropometric measurements by me. Their blood was also tapped by Mr Sarkar for typing. The presents given were iron nails, strips of red cloth, tea and tobacco leaves. Among all these objects what they liked most were the tobacco leaves. Cooked rice, dal (cooked lentils) and fish curry served to them from the launch Mess were however not much appreciated. With the few Hindi words that they were able to understand, we told them that we would like to visit their camp next morning and meet other members of the party. After the canoes had left, we anchored at this point for the night and after taking an early breakfast we left for the shore in two batches. We were informed by the crew that the creek near the Onge camp was called the *Dugong Creek*. We had to wade through brakish water and coast fringing with coral beds for about two miles, before we reached the Onge settlement. There was one large circular communal hut characteristic of the Onges and several lean-to's (*see* Plate I, Fig. 2). We noticed three canoes on the beach apparently those with which they came to meet us on the previous day. We saw also several small dogs and the entrails of a pig strewn round. We met all the 12 Onges we saw the day before, along with Ukla and his family. In addition there were a number of women and children. We took out our presents of dried tobacco leaves, iron nails and two large fishes that we had caught on our way from Port Blair. These were distributed to the Onges. There were altogether 17 men, 15 women, 4 boys and 3 girls. The children were between 1½ to 4 years. The entire party of Onges behaved towards us in a friendly manner and subjected to our measurements and tapping of blood from their fingers without any protest. We went inside their hut and inspected the settlement very thoroughly. A large number of photographs were taken. We found that the name of this village was *Tambebui*. As it became rather late, we decided to return to 'Molly' in the Andamanese canoes, rather than walk through the coral beds for 2 miles. The Onges understood our signs and gladly escorted us back to the launch. We found there were several other Onges waiting for us in the launch who came from the neighbouring village *Gabilong*. All of these Onges appear to be under the influence of the man nick-named as 'Raja' (*see* Plate IV, Figs. 1-2).

We could not proceed towards Hut Bay as the launch had to return for duty at Port Blair, where we reached at about mid-night.

After reaching Port Blair, I discussed the matter of transport with the Chief Commissioner, Mr Majid. A thorough coastal survey of Little Andaman would take at least 15 to 20 days. As it was found impossible to get either from the Forest Department or from the Harbour Master any of their launches

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2

eyes to crack their skulls – and thrown into the small basket every woman carries on her back, hung from the usual cord round her forehead.

The fish the women catch are all the varicoloured species which always haunt the coral shallows, bright red, blue, green, black and white in a wonderful range of stripes and patterns. The Onges eat them with no respect for design, and I must confess that I myself found them very good.

Besides fish, the women catch molluscs, crustacea, lobsters, crayfish, crabs and even some species of hermit crabs (the latter are baked alive in their adopted shells, and only the abdomen is edible). Lobsters are plentiful, some striped with green and blue and weighing up to half a kilogram, with a very delicate flavour, but the Onges do not seem to be greatly interested in them. They prefer fish and crabs; *Pterocera*, again baked alive, are great favourites and I quite saw why the kitchen-middens are full of *Pterocera* shells.

The men prefer to fish with bows and arrows made specially for the purpose, and very different from those intended for game, the shaft being made of very light hollow cane, instead of the solid wood demanded by the mechanics of the game-arrow. The fishing arrow is made of three parts, bound tightly into one. The point, now made of iron,[1] is about four to five millimetres in diameter and twenty to twenty-five centimetres long. Like that of the arrow harpoon, it is fixed by a tightly bound thread to a small stick or foreshaft about fifteen to twenty centimetres long and slightly smaller in diameter than the shaft proper (usually eighty to eighty-five centimetres long), so that the overall length of the finished arrow is a hundred and ten centimetres or more. The binding threads are held fast by a mixture of resin and beeswax, coloured with ochre in the case of new arrows.

I tried giving the Onges hooks and lines; they were intrigued by my demonstration of how to leave lines overnight and draw them in next morning loaded with fish, but no more. This was not superstition or fear of the unknown but sheer adherence to established custom. They have neither incantations, amulets nor propitiating

[1] Formerly made of *Tridacna*, or very hard wood. Some of the latter are still to be found, but all the other types of head – fish quills, bone, and *Tridacna* – have disappeared long ago.

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2

They have neither incantations, amulets nor propitiating signs to help them. Even the *marque de chasse* found on their arrow heads had no major significance; in all probability they merely served to indicate the best arrow and at most they served as a warning to the womenfolk not to touch them (it is interesting that I never saw any woman or child with a bow or an arrow). But this is as far as they go towards superstition, and its only effect is to enhance the division of duties between the sexes.

The Onges, unlike the Jarawas and Arioto, have never lost the art of canoe making, and the building of a new canoe is an important matter. The selected tree, always one of the three species of *Sterculia*, is felled and then hollowed out slowly and laboriously with a rudimentary form of hatchet, the work often being done by one man alone. The weight of the felled trunk makes it necessary for the work to be done where it falls, but after much patient whittling away the resulting canoe is extremely light, with thin walls, though still not light enough to be carried to the water, never far away. A series of short logs are used as rollers in the age-old way and the builder's friends all gather to help clear a way through the undergrowth and prepare the rollers. Only a few are needed; all is soon ready and the Onges watch delightedly as the canoe glides away down to the shore. These canoe-ways often provided me with an easy path to the sea if I came upon them in the forest. Sometimes they led not to shore but to one of the many creeks, where salt water and marine fauna penetrate miles inland and make it easy for the Onges to launch their canoes from a point far from the sea.

The Onge canoe, hollowed out in one piece, is a survival of the ancient canoes of the Neolithic age, found in Switzerland and elsewhere in Europe. It survives in the Andamans, and through Oceania to the Americas, in northern Asia (notably among the Ainu) in south-west Asia, and even in south-east Africa.

The canoe has no distinction between bow and stern, and is commonly navigated from either. At each end of the canoe a crude platform juts out, on which the harpoon throwers stand. Very careful attention is paid to the float, which is fragile, and is therefore kept on the lee side. The object of it is to prevent the canoe from capsizing, which it is otherwise very liable to do owing to its round keel, always left in the natural shape of the tree-trunk. I had some experiences of rough seas in one of these canoes

or form of numerical evaluation is further support for the extremely low stage of cultural development at which they became isolated.

22 ART

When painting their bodies with ochre the Onges have no idea of symbolic representation, and use only geometrical designs. These invariably seem spontaneous, and in my view do not represent a degenerate form of some more highly evolved art, half forgotten over the centuries; in short, the 'artists' of the Andamans, with no conception of symbolism, are even today less advanced than their Palaeolithic counterparts.

23 DIGGING STICKS

In late Palaeolithic deposits, stones with holes in them have been found which correspond to those still in use among peoples such as the Bushmen, to add weight to their digging sticks. The absence even today of any form of weighted stick in the Andamans, where stone is plentiful, would appear to antedate the culture at least to early Palaeolithic.

24 HUNTING

The Onges still use the Palaeolithic throwing stick, although it is not their main hunting weapon. They have no idea of fixed traps, which must from the evidence have been known in Palaeolithic times, and it is hard to believe that a people so dependent upon hunting would have lost the art once it had been acquired. They have crude nets which the women use for fishing, but these are probably a comparatively recent introduction, which has arrived via the Nicobars.

25 DOMESTIC ANIMALS

The Andamanese have none, and this would seem to add weight to the evidence for their great antiquity.

26 ECONOMY

There is no economic system of any kind, and from the evidence available it is highly unlikely that even the most primitive form ever existed. There is no conception whatever of providing for tomorrow, or of any form of exchange or barter.